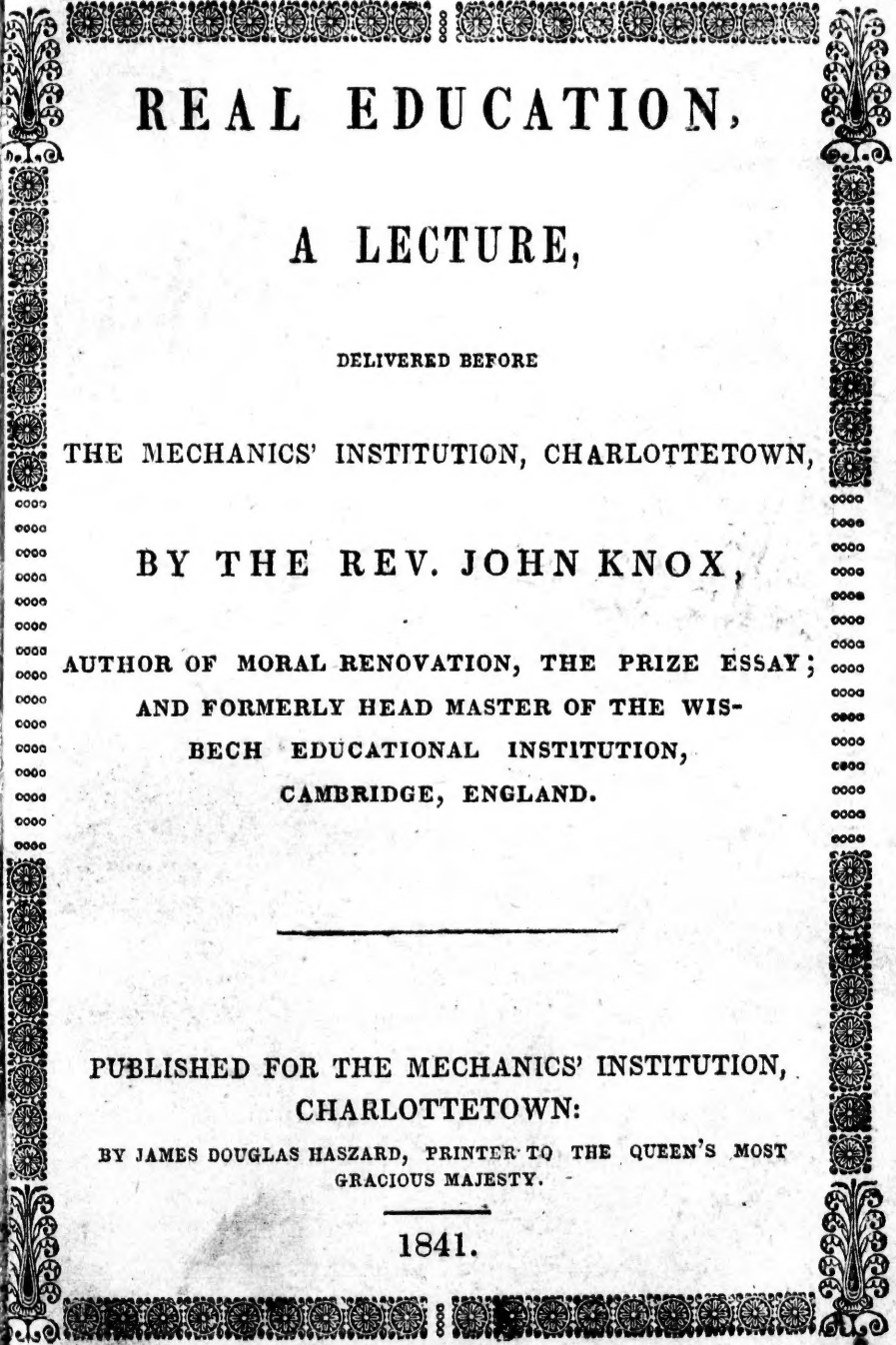


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REAL EDUCATION,

A LECTURE,

DELIVERED BEFORE

THE MECHANICS' INSTITUTION, CHARLOTTETOWN,

BY THE REV. JOHN KNOX,

AUTHOR OF MORAL RENOVATION, THE PRIZE ESSAY;
AND FORMERLY HEAD MASTER OF THE WIS-
BECH EDUCATIONAL INSTITUTION,
CAMBRIDGE, ENGLAND.

PUBLISHED FOR THE MECHANICS' INSTITUTION,
CHARLOTTETOWN:

BY JAMES DOUGLAS HASZARD, PRINTER TO THE QUEEN'S MOST
GRACIOUS MAJESTY.

1841.

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HONG

TO THE
HONORABLE CHARLES YOUNG, THE PRESIDENT, THE COMMITTEE AND
MEMBERS OF THE CHARLOTTETOWN MECHANICS' INSTI-
TUTE, THE FOLLOWING PAGES ARE INSCRIBED
WITH EVERY DESIRE FOR ITS ENLIGHT-
ENED PROGRESSION,

BY THE AUTHOR.

PREFACE.

IN compliance with a request conveyed by the Committee of the "Charlottetown Mechanics' Institute," to the Rev. JOHN KNOX, the following Lecture was recently delivered by him before that Institution.

The Institute, justly appreciating the value of so able a treatise upon a subject so vitally important to the interests of Society, and in which the views of the learned lecturer appear to be so well suited to the circumstances of the Colony, unanimously resolved upon its immediate publication.

The Members of the Institute, in placing this useful production before the public, most cordially testify to the zeal and ability of the Rev. Lecturer in the cause of Education; and they sincerely trust that the perusal of the following pages will have a highly beneficial tendency in advancing its interests in this Colony, by inducing Teachers to adopt suggestions so well fitted to improve the system of instruction throughout the Island.

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REAL EDUCATION.

THE subject we are this Evening to consider, is, in its true sense, by far the most important that can engage our attention, which regulates the improvement of all knowledge, the progression of mind, and the advancement of Society—important therefore to each of us as individuals and members of the community—affecting our present and future happiness, and the millions that are to come after us, possibly down to the end of time.

The lamentable degradation and fearful ignorance of the great mass of our population, cannot fail to awaken in every intelligent and benevolent mind, an anxious concern for the improvement of the rising generation, and to stimulate to immediate and determined exertions for the establishment of a sound system of true education throughout the Island—an education that will secure the developement of the mind—the acquisition of substantial knowledge, and the possession of those principles of moral action, which are in accordance with all true philosophy, and unfolded and enforced openly, boldly, and unequivocally in the word of God.

We in common with Britons, and the descendants of Britons lay claim to the name of a liberal and enlightened people, and possess many opportunities of increasing our knowledge, but we seem to rest satisfied with the possession of the former whilst the latter are utterly neglected, or at best miserably improved, so far as moral culture and intellectual refinement are concerned, and the exaltation of the character by the attainment of real not accredited or nominal

power, excellence and beauty. We have been too much occupied in the attainment of our own selfish ends—in the encouragement of ambition, avarice, and other vices equally injurious to the individual, and baneful in the influence which they never fail to exert on Society, to have such a relish for moral pleasures and intellectual pursuits, as would cause us to delight in exciting the love of knowledge in the ignorant around us, and in raising the degraded and benighted to a higher pitch of intellectual and moral attainment. This too has arisen from ignorance—from our ignorance of ourselves and of the nature and relations of things.

The great aim of the mass of Mankind is the attainment of happiness; as their knowledge of that in which it consists, and from which it springs has been defective, and as the means which they have employed in order to secure it have been inadequate and misapplied—so all their attempts—their repeated vigorous and protracted attempts to attain and possess it have signally and utterly failed. It springs not from the possession of wealth or any circumstantial distinction, or external elevation, as is believed by many who lay claim both to mind and intelligence, however much they may be ashamed to acknowledge it, and however strong their affirmation to the contrary; but in internal elevation—in inherent principles, noble in their nature, and generous in their exercise, the influence of which leads to the enhancement of wealth by making it conducive to the happiness of others, and to the ennobling of distinction by converting it into an instrument of good in the service of man. It consists in the possession of character—power of character, mental and moral, (I mean moral in the true scriptural sense) which enables us to perceive and enjoy, inclines us to love and causes us to be admired and loved, which endows us with correctness of taste and prompts us to uprightness of action.

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It is evident that men in general are lamentably deficient in the possession and exercise of these elevating principles; and we are to attribute this deficiency humanly speaking to their defective education. Man is not impelled to correctness of action like the inferior creatures; the bird builds its nest and the bee its cell according to the best principles and the wisest plan; they are endowed with instinct by their beneficent Creator, which is immediate and certain in all its operations. With man it is otherwise. He is distinguished by intelligence and reflection, which are susceptible of the highest improvement, by which his feelings are to be controlled and his conduct regulated; upon the right cultivation of which, (and which should be the first grand object of his existence,) depend at once his own happiness in this mortal life, and in that life which is to come—at once his position in the present preparatory world, and the influence which he is destined to exert over the present and future well being of his fellow intelligencers. The importance of true Education is thus clearly demonstrated; and it is equally evident that it must include intellectual training and moral discipline: it must be corrective as well as educative.

I proceed to direct your attention to a few of the principal defects in the ordinary methods of Instruction. The first I shall notice is the delusive prepossession in favor of Classical learning to the exclusion of real knowledge. That there exists a strong impression of the extraordinary value of Greek and Latin, among the middle classes even of this Island will not be denied by any one who possesses but a very imperfect knowledge of the state of Education among us. Some parents seem to think that the fortunes of their children are made if they can only conjugate a Latin verb; and I have seen some since I came to this place who had devoted nearly all their time to the study of Languages, who were notwithstanding

miserable classics and utterly destitute of almost all other knowledge.

I do not disparage a classical Education. It is invaluable to those who really need it, and who have the means, opportunity and inclination diligently to pursue it; but it is injurious and highly criminal to compel a youth, (especially when he has no taste for languages, and when he will not require them in after life,) to spend many of the best years of his existence in the acquisition of sounds and signs, while he is ignorant of the first principles of thought, and of all that is essential to a true and real education.

It may here be proper to remark that as the Greeks and Romans were the most enlightened and cultivated of the nations of antiquity, in whom were concentrated the existing civilization and refinement—by the generous competition which existed especially in Greece, the human mind was so strengthened and refined—the fine Arts were so cultivated and carried towards perfection and their compositions were so beautiful, so varied and so elegant in style, so rich in their materials, in their knowledge of Criticism, government, and general philosophy—that after the second dawning of civilization—the revival of letters, these languages as they were more correct and more copious than any at that time in being and as they contained all the treasures of wisdom and knowledge, were immediately adopted as the most appropriate vehicles of thought and instruction—as the most exquisite models to place before our youth, fitted at once to incite them to imitate and rival this excellence, while they trained the understanding, and cultivated the taste. These languages were adopted as the *media* of Instruction, because they were the most suitable as they surpassed in refinement and power every other. Such however is no longer the

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case. The English, a daring and enterprising people, have formed a language in which are embodied the grand elements of their character—a language whose copiousness, having borrowed from all quarters, and laid all under contribution—the unrestrained freedom of its tones, and the boldness, the resistless point of its character, adapts it to every kind of composition. It embraces writers of every variety of style from the Attic simplicity and elegance of Addison, to the gorgeous splendour of Edmund Burke. It exhibits the purity and perspicuousness, the sweetness and easy dignity of Robertson; the elegance, the pathos of Logan; the refined metaphysical style, and pure and elevated feeling of the accomplished Allison; and the more forcibly magnificent, the brilliant, polished, and irresistible eloquence of the highly gifted and truly eminent Hall. Its poetic adaptation is equally favourable to our plan; for though deficient in the flowing softness of the Italian, it possesses a power, a dignity, an unrestrained freedom, and energy of point and expression, together with a harmony of poetic numbers which render it superior to every other language. In philosophy it is richer than any other tongue, and in it we can boast of a Bacon, a Newton and a Locke; in History, of a Hume, a Gibbon, a Robertson, and a host of other writers; in Poetry, of Spenser, Waller, Cowley, Pope, Young, Thomson, Akenside, Gray, Cowper, Campbell, Coleridge, Wordsworth, Southey, Moore, Byron, Scott, Kirke White, Montgomery, Heber and Hemans; and the grace and grandeur of the majestic flights of the sublime Milton, have immortalized himself and the language in which he wrote. In Dramatic Literature Shakespeare stands alone and unrivalled, for the palm has been yielded to him by the dramatists of every nation on the face of the world. In short, the English surpasses all other languages both in copiousness and in power; it embraces all the know-

ledge that is contained in Greek and Roman authors, and more than is to be found in them or in any existing language; so that there is not now any necessity for a youth to spend seven or ten years of the most valuable part of his life in acquiring that which is unnecessary and useless, to the neglect of that which is both necessary and useful to every being endowed with intelligence.

It is still urged in favour of the study of the Classics, that though they may be of no great use to the scholar in after life—though he may lose all he has obtained by neglect, being taken up with those things that are more necessary, which has been the case with many eminent scholars, and acknowledged even by the Professors in our Universities; yet they should be studied, because they discipline the mind and strengthen its powers. Such objections only show the ignorance and imperfect education of their authors, for no one endowed with the smallest portion of reflection will deny that the human mind is more strengthened and enlarged as a whole, by the analysis of thought, and the discrimination and classification of objects, than by studying the variations of obsolete languages. In the one case the different powers of the mind are exercised upon that which is the appropriate instrument of their enlargement, supplied with their proper food—for thought is the food of the mind by which all its wants are supplied, and its growth and its vigour secured—in the other, the intellect is exercised and perplexed, but not satisfied and fed, one part of it is stretched beyond that which it is able to bear, while the others are allowed to remain neglected and in ruins.

The next grand error, is the communication of words, instead of thoughts, or ideas; of the sign and not the thing signified. When the human mind is most susceptible of impression, when its powers are

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ripe for action and ready to be excited with delight and advantage, thirsting for knowledge, and thus fitted to receive pleasure from the exhibition of truth—of that which is beautiful, fixed and demonstrably true—when the human being is thus conditioned by its organization, its external circumstances, and its ardent desire after knowledge, for the improvement of the understanding, the increase of intelligence and mental power, and the exercise and better regulation of the noblest and finest feelings which can exalt and adorn the man, by contemplating the wonderful exhibition of facts, varied, useful and new, which appears with increasing interest, at every turn and on every hand, throughout the vast range of material existence; instead of this thirst being gratified by a plentiful draught from the grand fountain of truth, not a drop is permitted to come within the reach of the panting mind, and this too by a sort of systematic neglect; instead of the youthful mind being strengthened, delighted and enlightened by the inspiring influence of the new and interesting objects which are plentifully scattered over the face of the fair creation, and which require only to be exhibited in order to be felt and appreciated; all that is beautiful in nature and pleasing in history is overlooked. for though the pupils may read of such things, they are not placed in such a light as to be readily perceived and thoroughly understood by them, so as to be made a part of themselves; the mind is undisciplined, the memory burdened, and the understanding perplexed; the man in miniature is converted into a mechanical automaton, and the noble, though unfortunate being, is practically insulted by being presented with the instruments, instead of the elements of thought, and puzzled by the torturing task of committing to memory a complicated medley of sounds and signs, and which he has to repeat, at a specified time, to his ill-qualified, or at least, unwise instructor.

Many teachers who make great pretensions to modern and improved education, require their pupils to commit long and difficult tasks to memory, and urge as a palliation of this offence, that they afterwards explain the meaning of the lessons to them—a plan at once discouraging and ruinous to the disposition and talents of the scholar. They forget that the grand fundamental law of true education is to present the object to the mind before they communicate its name; to give the pupil a clear conception of the precise ideas contained in a passage before they are permitted to learn a sentence of it by heart—and they should seldom, if ever, be allowed to commit it to memory, but should be required to convey the ideas, not in the language of the tutor, or the book, but always to employ their own method of expression. This will not only exercise and strengthen the mind, but awaken, improve and enlarge the understanding, by teaching it to discriminate and methodize knowledge, and give them a practical acquaintance with the power of language, by endowing them with a readiness and facility of expression.

True education is like nature—and nature is perfect, so that the nearer we approach to it, in the order and matter of education, the simpler and the more efficient will our system become. As the idea must have been conceived before the sign was invented by which we communicate and perpetuate it, according to the order of nature, we ought to teach the elements of thought before those of language. The method by which these are instilled into the youthful mind, should be such as will present the precise object or idea intended to be conveyed, in the most prominent position, in the centre of light, not only in such a manner as that the pupil *may* understand, but so clear and so definite as to render mistake or non-comprehension *impossible!* The *ideas* should be classified, in order to be compre-

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hended, and suited to the peculiar constitution of the mind of the scholar, and to his state of advancement. It is a sad mistake into which many fall, that if the words are readable, the ideas can easily be comprehended; in fact, such is simply a pleading for ignorance and neglect, for the subject may, in all probability, have never occupied the teacher's attention; and the idea of peculiar classifications of thought being suited to mental organization, may have never entered his brain! Such a method of Education is adapted to every order of mind, it brings all the powers into harmonious and successful operation, and thus secures their mutual vigour and expansion; and by the reception even of a few ideas the foundation may be laid for more successful exertion, and the attainment of a more exalted position in the world established over human thought, by the acquisition of higher, more extended and substantial knowledge.

No words should be taught apart from ideas; no unmeaning syllables should form a part of elementary instruction; and no books should be employed but such as tend to reflection, whose tendency is to make people think, and convey true ideas to the mind. The argument that unmeaning sounds train people in reading, and communicate a knowledge of language, is too miserable to deserve any attention here, and the whole tone and point of our remarks exhibit its absurdity. It is not sound, but sense that we want; and language is worthless and unintelligible apart from idea. There can be no necessity for teaching language alone, for ideas cannot be communicated without it; and it has already been remarked that they should, in the order of nature, be first taught, so that their knowledge of language will always keep pace with their knowledge of things. This, in my opinion, is all that rational people require, for the person who has a greater knowledge of lan-

guage than of ideas, seems to me to be something like wearing gloves with 7 fingers, instead of 5. Of what use is it to compel a child to prattle over whole vocabularies, and read volume after volume of, to it, unintelligible signs? It is well known to all who have devoted much of their time to the study of education, that great numbers of those who have spent years in such training, indeed I might say *all*, with very few exceptions, are as wise at the end of this course, as if they had been reading Persic, Arabic or Chinese, without a translation. The natural tendency of such training is to implant in the mind of the pupil a deep aversion to all intellectual improvement, a thorough distaste for all kinds of learning; and as they are entirely unacquainted with, they have not the slightest relish for real knowledge, for they confound it with those idle sounds which they have been compelled to acquire and repeat with mechanical accuracy; and as they have no means of being undeceived, or no inclination to employ them, their distaste for every thing literary, grows with their growth, and strengthens with their strength. Hence the deplorable ignorance that exists even among what is called an educated population. We send them to what we call our repositories of knowledge. to our training establishments, and after going through the usual *curriculum*, they are dismissed, or withdrawn, because they have finished their education, not only without a taste for knowledge, but destitute of it, and ignorant of its meaning; they have absolutely never seen the article, yet these are the places, and these are the systems by whose influence the characters of our children are founded, and by which the rising generation are being fitted to discharge the duties of the various offices which they will be called upon to occupy in after life.

Another defect in the present system of education, is the want of interest which the lessons exhibit.

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Some teachers call the lessons, tasks, which are generally associated with something not particularly agreeable. When a lesson ceases to be interesting, it ceases to be useful, because not heeded by the scholar; and every person who has seen the almost magical influence of a lesson, or book, with an inviting title, even on children of larger growth, will know better than to give that which should be interesting an air of repugnance, by investing it with a name so revolting as a task.

No lesson should be continued so long as to weary. There is a sad mistake, into which too many fall, that boys can be brought to learn attentively, lessons to which they have an aversion, by being compelled to remain at them till they become wearied, jaded, and thoroughly dissatisfied. A pupil will learn more in half an hour when the whole mind is fixed upon the particular subject of investigation, with the inclination bent towards and upon it, than it can possibly accomplish in many hours, when there is a divided attention, and an unwillingness, and a want of interest in the lesson. Every lesson should be short. No rule should be more observed, or is more worthy of attention, in reference to education, than the one laid down by an eminent Physician, when speaking of the regulation of diet, that we should never continue to eat till we have lost our appetite. No teacher should continue his instructions till the thirst of his pupil is thoroughly satisfied; he should always endeavour so to interest them as to cause them to leave the class room with a greater desire after truth than they had when they entered it.

Another great defect is the very great attention which is given to the cultivation of the memory, to the neglect and injury of all the other powers, and not unfrequently impairing the memory itself. It is no uncommon thing for parents to look at the number of sounds which their children can utter, at the

pages of some favourite author which they can repeat, without a single mistake or blunder, and at the length of the poems they can recite, in order to discover the progress which they have made; and if they can only repeat some of the numerous tasks prescribed at school, without a breakdown, no matter how loud their vociferations, or uniform their tone, if they can only jingle on to the end, though they neither understand what they say nor whereof they affirm; they are viewed as prodigies of learning, applauded for their astonishing genius, and rewarded for their extraordinary exertions and progress, by their delighted Parents whose consummate ignorance of *true education*, saves them the trouble of ascertaining the extent of their childrens' acquaintance with the meaning of the passages and words which they have tried so hard and so long to acquire. I know nothing more painful to the opening mind than to be compelled to commit a long task to memory, while ignorant of its intention, of the meaning of every sentiment it contains. To the inquirer after truth it is particularly disagreeable and ungracious, a more heartless task than to be compelled to search for an atom in the dark.

Nor are its effects on the strength of the mind itself less injurious; it strengthens the memory of strong minds which would be strong without it, and ruins those of a weaker texture. Locke very justly remarks, "I hear it is said that children should be employed in getting things by heart to exercise and improve their memories, I could wish this were said with as much authority of reason as it is with forwardness of assurance, and this practice were established upon good observation more than old custom. For it is evident that strength of memory is owing to a good constitution, and not to any habitual improvement by exercise. Locke supposes memory to be the effect of a good constitution, and

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this all of us will admit, that it never exists strongly without one, and as it is our power to amend it to a certain extent, so far at least are we able to improve our memory.

The continued and undue exercise of the memory to a certain extent strengthens it at the expense of those powers that remain inert; and it is now perfectly established, that when the powers are exercised too much, they become deficient in their tone. It is equally worthy of remark, that very few of those who commit rapidly to memory have the power of retaining it for any considerable time. These remarks are equally applicable to all the powers of the mind; to be nicely balanced, it is necessary that the mind be equally cultivated—all its powers should be thoroughly exercised, moderately and carefully at first, afterwards its increase should be gradual: this will secure their harmonious operation and united improvement.

The system of punishments I regard as equally irrational and impolitic, though it has received the sanction of many great teachers of past ages, and the advocacy and example of many of the present. The common method of flogging the lessons into the minds of children, is not at all calculated to lead them to place a high value upon them, or to regard them with feelings of pleasure or delight; but is opposite to all sound principles of intellectual culture, and revolting to all moral principle. It is our duty at an early period to correct all bad propensities and untoward dispositions in our children, to show them the consequences which result from the indulgence of them, to correct dangerous tastes, and reason on the effects likely to be produced by them if encouraged. We should endeavor to do all this with affection, to chide them with kindness; and if we do not succeed, to direct the mind to other and different

subjects; should the pupil however persevere in his determination to adhere to that which is evil, we should be firm, decided, and unyielding though calm and affectionate in our opposition, keeping steadily in view the fact, that the first battle with children, like that after marriage, when properly conducted, decides the position of the parties in after life. The time however has arrived in some places, and I trust is not far distant in this country, when the supremacy of brute force shall not only cease to be acknowledged, but shall be denounced and discarded, and the man in miniature shall be treated as a being endowed with reason and possessed of intelligence.

The want of proper and full occupation when at school, is injurious to the cause of real education, for the pupils are not all the time engaged in intellectual exertion, but during a considerable portion of it, in all probability, in teasing their neighbours, and acquiring habits of idleness and deceit. Children should always be engaged in the business of the school while in the class-room; the moment they cease to acquire knowledge and betake themselves to play and amusement, to play they should go in good earnest, and after recreating themselves, they will return to their lessons with renewed vigour: it is better for them to remain away altogether and spend their time in amusement and thereby promote their health, than to be within the walls of the school or the college, and pretend to give their minds to the business of the class while they are bent upon different matters, improving in deceit, and acquiring habits of inattention, inactivity, and neglect.

On the subject of female education, I cannot at the present bestow more attention than to observe, that the present system is highly injurious both to the body, and the mind; that it fits them more to be the satellite of man than his companion; and is neither fitted to prepare them to discharge the duties of life,

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nor to answer the grand end of their existence. Those things called accomplishments, whose very name seems to indicate that they should be the last taught are the first generally acquired, while the improvement of the mind, the culture of the understanding, and the acquisition of real knowledge, which form the true and only basis of a substantial education, are treated as if they were of secondary importance, and in many cases, are altogether neglected. There is too much attention to the opinion of the world—a sort of slavery to fashion, even among those who are in no danger of being classed among its votaries, which leads them to overlook everything that does not contribute to the display of their charms, and the embellishment of their beauty. Their education approaches to something not unlike systematic deceit, for every word is uttered with an attempt at attention to rule, and every movement made with regard to marked action and studied grace, while every generous and noble feeling is repressed as unfashionable, and is only tolerated when expressed in such a way as to deprive it of its natural power—of its essence—of all that is essential to constitute it an elevated sympathy—so that it is only the semblance—the affected shadow of what it represents.

The tendency of the present system of female education is to communicate as much knowledge as make woman vain of herself, if not of her acquirements—to regard all real thinking as too masculine for the delicacy of the female mind—as destructive of that elegance which is the only and appropriate adornment of the sex—a libel upon education—a perversion of all that is true and noble in man and in nature—which confounds the languid expression of vacancy and ignorance with the enraptured gaze of overpowered intelligence—substitutes recklessness for genius—pertness and effrontery for talent and tact—selfwill for fixedness of purpose—stupidity

for sterling independence of character—and weakness, utter, increasing and incurable, for extreme sensibility of taste and excessive refinement of mind.

Let no one imagine that I discountenance the cultivation of those graces and virtues, which are the true adornments of woman, which form her peculiar character, and cause her to be esteemed, admired, and loved. I most heartily and unreservedly acknowledge the propriety of the sentiment, that “an enlightened, refined, and elegant woman, is the most lovely and perfect of animated beings;” but to attempt to make a beautiful, a refined and elegant woman, without knowledge and thought, is impossible. It is to decorate the blossom, while you neglect and destroy the fruit.

Woman has ever been treated as the inferior of man; and it is to the eternal disgrace of Britons, and of every civilized nation, that female education has been so utterly neglected, or at best, entirely confined to those things which least inform or strengthen the mind, thus perpetuating the idea so prevalent even now, in many countries, that her highest aim should be to minister to our pleasure, by dancing gracefully, singing charmingly, and playing skillfully on an instrument—converting them into mere machines, beautiful and attractive without, though lifeless, vain and empty within.

Let no one attempt to lay the blame on any but upon those who have the formation of female character—on man, in many cases jealous of his own acquirements and knowledge, and afraid lest woman should outstrip him, in vigour of thought, as she does in purity and intensity of feeling—on man, whose taste has hitherto been the standard of the qualifications of woman. “It has been the object,” says an able and talented female, “to educate our sex to please the other. But reason and religion teach, that we too, are primary existences, that it is for us

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to move in the orbit of our duty, around the Holy Centre of Perfection, the companions, not the satellites of men; else, instead of shedding around us an influence that may help to keep them in their proper course, we must accompany them in their wildest deviations. A system of education which leads one class of human beings to consider the approbation of another, as their highest object, teaches that the rule of their conduct should be the will of beings imperfect and erring like themselves, rather than the will of God, which is the only standard of perfection.”

The influence of woman on the formation of the character, is far greater than is generally believed. Napoleon said that the future good or bad conduct of a child, depended entirely on the mother. The natural tie that binds the mother to her child, will secure a perfect willingness on her part, to attend to its instruction; and the feelings which nature has implanted in the bosom of the child, if not perverted by mismanagement, will cause it to delight in treasuring up those lessons which are prompted by a parent's affection. It is an object of the highest importance that woman should have a substantial and thorough education, for upon their character depend, in a great measure, the principles and morals of succeeding generations. If we could only inspire *them* with a noble enthusiasm in the great cause of real and universal education—as all in which they *heartily* engage must succeed—an impetus would be given it, which would call such power into action as render its triumph at once extensive and complete.

But I now proceed to the grand subject of Education, and shall consider more particularly, that in which it consists, the manner in which it is to be attained, and the salutary influence which it is fitted to exert over the character and happiness of man.

Education, in its widest sense, is the comprehension and performance of our duty to ourselves, to

society, and to God—embracing a knowledge of our various relations, and of the duties arising from them; the thorough training of our powers so as to make their performance at once easy and delightful; and the perfect controul of the whole man, so as to enable us to submit cheerfully to every circumstance which we cannot controul, and to improve every opportunity for the advancement of the present and future well-being of the human race. It naturally and constitutionally divides itself into three grand divisions: 1st. Physical Education, which includes the knowledge of our bodily powers—the laws by which they are regulated—their relation to external circumstances—and their complete training and efficient management. 2d. Intellectual Education, or a knowledge of our intellectual powers, and of their laws and operations—their improvement in strength and refinement, by being properly exercised on surrounding objects—a knowledge of the history and properties of the world, of what exists upon and within it—and the power so to controul and employ the whole, as to contribute at once to our own happiness and increased usefulness. And 3d. Moral Education, or a knowledge of God, as manifested in the operations and works of his hand, and particularly as demonstrated in his dispensations of grace as revealed in his word—of our relation to God and to our fellow men, and the duties which we owe to them—and above all—without which there can be no true moral education—of the only preparation for a future, a more exalted and a happier existence—the possession and practice of those principles which are embodied in the gospel, and constitute the essence of our Holy Christianity. Such appears to me to be the only basis of real education; all that falls short of this is defective—to go beyond it is impossible.—I proceed to consider:

FIRST—*Physical Education.* That there exist an intimate connection and sympathy between the mind and body, all readily acknowledge. When the organs of the latter are weak or impaired, they exercise an enervating influence over the mental faculties; and the developement of these faculties is unquestionably affected and regulated to a great extent by the state of the physical system. It has been established for ages, that the manifestations of mind are proportioned to the enlargement or diminution, to the strength or debility of the brain; and this is clearly demonstrated in the manifestations of mind being clouded and weakened in old age, because of the diminution and weakness of its organs. The connection between bodily and mental excitement and depression, affords us equally satisfactory proof of the existence of this influence; while it leads us to entertain the idea that upon the influence of food and climate may depend, in some measure, the manifestations of intellect. As the animal economy is thus subservient to the operation and well being of mind—and as we have the power to contribute to the vigour and happiness of the latter, by diligent attention to the proper exercise of the former—that system is imperfect, injurious, and founded on error, that does not insist on the duty and interest of promoting the physical as subservient to the intellectual improvement of the young. I cannot but regard vigorous health as essential to the possession of great mental power and enjoyment; it is the basis of all happy and vigorous intercourse of mind, and can never be overlooked by any enlightened advocate of real education.

The Greeks and Romans, fully impressed with the importance of attention to health, instituted public gymnasia for the purpose of physical education. The gymnasium, first used by the Spartans, was a building in which the youth were trained in leaping,

wrestling, running, throwing the spear, and other athletic exercises. As civilization advanced, additions were made to their education, and wings were added to the grand gymnastic amphitheatre by the Greeks and Romans, which were devoted exclusively to those studies which enlighten and improve the mind. The gymnasia were common throughout Greece. In Athens alone there were five, in which Plato, Aristotle, and other philosophers delivered lectures for the instruction of youth. It is a subject of regret that as wealth flowed in upon them, they became slaves to luxury, and the gymnasia, instead of being appropriated to the formation of the noblest forms and highest health, degenerated into mere brutal entertainments, fitted only to call into operation the lowest feelings of enervated humanity.

The Romans were jealous of their strength and valour, and repelled every attempt to introduce any thing that had a tendency to detract from the national honour. In the year of the City 592, the following decree was made:—"That whereas Marcus Pomponius, the Pretor, had made a report to the Senate of certain Philosophers and Orators, the Fathers do hereby order the Pretor to take cognizance of the matter, and to suffer no such men in Rome." Cato, the Censor, at another time persuaded the Senate to banish the Philosophers from the city, by maintaining that the influence of their teaching would endanger the safety of the Republic, and corrupt the manners of their youth; yet he studied the Greek language afterwards, and defended himself by contending that such studies, though injurious to the cultivation of those manly virtues which he regarded as the only and appropriate employment of youth, were nevertheless well worthy the attention of those who by age and infirmity were disqualified for military duty.

The early Germans were remarkable for their attention to physical education; and even as late as 1811, Professor Jahn prepared the German youth by a course of athletic exercises, to repel the inroads of the French. In the present day, the Educators in Germany, are equally anxious to secure to every pupil a sound and heathful constitution, by encouraging muscular exercises such as gymnastics and pedestrian excursions. Unfortunately for us, our English educators have pursued a different course. However much their admiration of genius may have been, however great and numerous their efforts for its cultivation and advancement, they have been entirely unmindful of the medium of its manifestations, of that which is essential to its healthful existence, and its enlarged, happy, and unentrammeled operation. The Education of England was muscular and military to the reign of Elizabeth, when a mighty revolution took place, and science and literature were not only cultivated, but cultivated *exclusively*, so that the mind was improved and enlarged by study and knowledge, while the body was neglected, weakened and exposed to many kinds of diseases and premature decay, to which it was previously a stranger. We are far inferior to our ancestors in physical vigour and health, and are utterly unable to endure the fatigue and put forth the efforts for which they were proverbial; and this is to be attributed not to our acquisition of knowledge, as some have attempted to prove, but to our neglect of our physical constitution, through ignorance of the laws by which it is regulated—and by whose violation, those penalties are inflicted, which embitter the sweetest moments of human existence, throw a gloom around its brightest scenes, and destroy the beauty of its fairest and loveliest forms. This mighty error has been perpetuated to the present generation, and exists in all its enormity to an incredible extent. In almost all

our seminaries of learning, the improvement of the intellect is attempted, not only without the slightest regard to the health of the body, and to its connection with it, but in violation of all that is essential to an ordinary—a good constitution. The great object of some teachers seems to be, to make a display of the acquirements of the pupil; and if they can only induce him to toil at home and at school, till he gains a certain amount of knowledge, and is able to answer with apparent facility, a great many questions, no matter how thin or how pale the pupil may be, the teacher is satisfied, and the poor victim is consoled with the hope of being one day great, and encouraged to undermine his constitution by the prospects of surpassing his fellows; and even if he should die, his parents are exhorted to endure it all patiently, as it was impossible that a mind such as their son possessed, could be confined to so poor and and feeble a body—that he “was too clever to live,” and that the operations of his genius had worn out the feeble tabernacle of his clay. This is a poor consolation—as delusive, as it is unsatisfactory.

We should ever connect physical with mental training; and the recreation of youth should be proportioned to their intellectual exertion. The neglect of this, causes children to long for the vacation with the utmost eagerness, which in general may be attributed to the depression of tone which is caused by the defection of the physical system. In Boarding Schools for young Ladies, this is particularly the case. Dr. Forbes after quoting the programme of one of these establishments, in which the pupils were allowed one hour's exercise every day, when the weather was fine, which consisted of a walk along the highway, while they were compelled to work nine hours at tasks, and three and a half at *optional* studies, or needlework, says—“that the practical results of such an astounding regimen are by no

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means overdrawn in the following account. We visited in a large town, a Boarding School containing forty girls, and we learned on close and accurate inquiry, that there was not one of these girls who had been at school for two years, that was not more or less *crooked*. Our patient was in this predicament; and we could perceive (what all may, who meet that most melancholy of all processions—a boarding school of young Ladies in their walk), that all her companions were pallid, sallow and listless.” Some other writer, I think it is Dr. Andrew Combe, says that scarcely a girl, especially of the middle classes, who has been at boarding school, for two or three years, returns home in good health; and we need only appeal for additional evidence of its truth, to every parent who has had children placed in a similar situation.

When I was in Hull in Nov. 1839, I dined with an eminent medical Gentleman, whose daughter was suffering severely from impaired health. On inquiry, I found that she had been at one of the first Schools in France, in which there was such an iniquitous and systematic violation of the laws of our constitution, that the health of every pupil was destroyed, who had the misfortune to be placed within the reach of its influence. Every human being should have a certain amount of *healthful exercise*.

It is an established fact, that superiority of form and increased strength and power, are given only as they are demanded by healthful exercise. The human being should have muscular exercise as soon as it comes into the world, for without it the blood cannot be sufficiently circulated, or the bones strengthened and enlarged. When this is neglected *molities ossium* or softening of the bones is the result, caused by the diminished secretion of bony material; and to such an extent has it sometimes

existed, that the arm has been bent so much as to make the hand touch the elbow without breaking. To this is also to be attributed the numerous cases of distorted spines and crooked ancles that we see, especially in those of a delicate frame.

The muscles require exercise in order to the attainment of such strength as is necessary to enable them to move the different parts of the system; and the nerves which stimulate the fibres of the muscles, require an additional supply of blood, to fit them for proper action, which contributes to the enlargement of the blood vessels; so that exercise brings all these powers into such action as tends to their mutual improvement and enlarged and happy operation. The blood supplies the system with all that is necessary to its support and continuance in existence; from it are formed bones, muscles, nerves, and all necessary vessels; and it is of the utmost importance that it be of the proper quantity and quality. As this is, to a great extent, regulated by the food from which the blood is formed, a knowledge of it should form a part—and an important part of Real Education. Without a knowledge of this subject the constitution is neglected and ruined by the violations of its laws; the appetite is pampered and the powers of digestion weakened; the blood is impure, arising from the imperfect preparation of the chyle; and the whole animal machinery, which derives its support from the blood, is deranged from the want of proper nourishment and bad secretions. The influence of this mismanagement is extended to the brain, and materially affects the manifestations of mind. Nature teaches us to exercise temperance in eating, and to regulate our food to the peculiar constitution of the body, and the circumstances in which we are placed. The lower animals in their natural state never go beyond their prescribed limits, and in the case of any disorder, abstinence is the only

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remedy which they employ. Men pursue an opposite course, which produces sad changes on both body and mind, which are admirably described by the immortal Shakspeare, when he says—

“ Large paunches make lean pates, and dainty bits
Feed fat the sides, but bankrupt out the wits.”

Fresh air should be plentifully supplied in order to ensure vigorous health. The blood after passing through the body is exposed to the action of fresh air in the little cells of the lungs, which fits it by purification and the reception of the new chyle, which is absorbed by its proper vessels from the digested food, and transmitted to the lungs for future circulation, and to contribute by its fresh supplies to the nourishment and renovation of the system. Thousands of human beings die every year of diseases contracted by breathing vitiated air; and thousands more by disorders occasioned by the contraction of the chest, which prevents the expansion of the lungs, compresses the heart and blood vessels, forces the blood to the head, and produces severe headaches, and in some cases diseases in the brain. Dr. Bostock says, that a man consumes 45,000 inches of Oxygen, and exhales 40,000 cubic inches of Carbonic acid gas in 24 hours. As Carbonic acid gas is heavier than air, it falls to the ground, and we are thus furnished with a fresh supply of pure air; it also points out the folly and danger of sleeping in beds placed near the ground, and of muffling up children so closely when asleep as to make them breathe the vitiated air again which they had previously exhaled from their lungs. Change of air has an important influence on health; a cold climate depresses animal action, while a warm one increases it. The Romans sent their invalids to Egypt for change of air; and every one knows that when the power of medicine has failed to effect the desired end, the physician, as a last resource, recom-

mends a change of air. Consumption, scrofula, and affections of the eyes, if they have not gone too far, will be corrected by removing to a drier atmosphere. Climate has an important influence in altering the condition of the fluids and solids of the body, and these again operate upon the state of the mind, and produce changes which affect the health and happiness of the human being. A thick atmosphere and cloudy sky have a most deadening influence on the light hearted Italian, who has lived under a more propitious canopy; and the heavy countenance of the Englishman who has been reared amid the seriousness of a hazy gloom, brightens up and expands when he gazes upon a fairer firmament than his own.

It is of the utmost importance that we have a proper motive to induce us to take exercise. The influence which an "object in view" exerts over the spirits is truly wonderful; and the health of the pupil is advanced by the pleasure communicated to the mind, as well as by the exercise thus given to the body. The exercise and recreation of children might thus be made to serve some useful purpose, besides the improvement of the health; gardening would interest some, and the various departments of mechanics would afford delightful exercise and employment for others.

A violent change in the feelings of the mind produces certain effects on the body, beneficial or otherwise, as the case may be. I recollect hearing or reading somewhere of an Englishman who was so unwell, that a change of air was necessary to his prolonged existence, but all that his physician was able to urge, could not induce him to follow his advice. At length he was persuaded to go to Inverness and consult an eminent physician who lived there, but whose multiplied engagements would not permit him to visit London. The exercise and change of

air were unquestionably productive of good; but the excitement of his feelings when he reached the capital of the Highlands, and was informed that no such person resided in the neighbourhood, exerted such a powerful influence over his physical constitution, that he returned thoroughly cured to the metropolis.

Every human being then should have a physical education—should be instructed in all that is essential to minister to the health—as few people are so disinterested as to give that attention to the health of others which is necessary for its permanent enjoyment. Without health every thing is worthless. Of what use are all the advantages, refinements and accomplishments of modern education, if we are robbed of the vigour and elasticity of health, and bereft of the bloom of beauty? We should all know how health can be preserved, and what treatment should be adopted in all ordinary emergencies. If our youth were thoroughly acquainted with the general principles or elements of physiology, they would know what would be injurious to health, and an effectual remedy would be provided for the many evils which result from those iniquitous systems of education by which numbers of the rising generation are murdered by wholesale—the finest specimens of the Almighty's handiwork mutilated and deformed—and the seeds of disease so impregnated with the constitution, as to defy the power of any treatment to eradicate. If such knowledge were generally diffused, no man bearing the character and name of an educator, and no body of men who laid claim to the name of trustees of education, would dare to confine in one close unventilated apartment, fifty or perhaps one hundred human beings, and compel them to breathe vitiated and impure air; but universal cleanliness, proper attention to diet, in quantity and quality, appropriate clothing, exercise

and rest would be among the happy results. Above all, it would give them such a knowledge of their physical constitution as would lead them to admire the Divine wisdom manifested in its wonderful construction—to adore him by whose goodness every part is so thoroughly adapted to accomplish the original design—the happiness of mankind—and stir them up to devote their powers to the Most High—to consecrate even their bodies as temples for the Almighty to dwell in—“habitations of God through the Spirit.”

INTELLECTUAL EDUCATION next claims our attention. This branch of the subject has to do with two things, the training of the mind and the acquisition of knowledge, both of which should be effected at the same time; for the mind should be improved and strengthened by the reception of real knowledge. All that is worthy of being known may be taught in such a manner as to discipline the mind—to increase its vigour and expand its powers. Let it never be forgotten that this is to be accomplished, not by the communication of words, but of things—of distinct ideas; they must be clearly brought before the mind so as to be easily and fully perceived—to bring into operation all its proper powers, and lead to the thorough and agreeable developement of its highest faculties, by enlarging their powers of observation, comparison and reflection.

The present systems of education merely aim at the instillment of the ideas and opinions of others into the mind, which receives them in a passive manner, and may possibly, with the aid of memory, cut a tolerable figure in reproducing them. True education consists in leading the mind to think for itself, and to discover truth by its own energy and diligence—to gather simple ideas and form them into new combinations, in accordance with its own mould and power of conception.

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This training, to be truly successful, must be begun in infancy; and should be carried out by reference to nature, to objects, and not at first to signs. Teach them to think, and they will never be puzzled as to the language in which their thoughts should be expressed. It is a mistaken notion that some people can think well, and be unable to express themselves with ease, or at all; for so inseparable is the connection between the idea and the language, that it is impossible for a person to have clear conceptions, and yet be unable to clothe them in suitable language. I know that on this subject the general opinion is against me, but I am prepared fully to defend it, as all experience proves it to be true. We frequently find people excusing their ignorance and barrenness of thought, by declaring their inability rightly to express what they mean; but this generally arises either from an imperfect conception of the thought which bewilders them in the expression, or from the parties attempting to employ higher language than that to which they are accustomed—which must of necessity perplex and confuse them. No man who has a clear conception of any idea or subject will find any difficulty in expressing it in his own familiar language.

But to our subject:—Question and cross question the children at an early age in a familiar manner on the objects before them, lead them to observe the difference between them as to their size, form, qualities and uses, and you will not fail to call into lively operation the powers of the infant mind, as proved by the career of the famous Pestatozzi, and confirmed by the experience of every properly conducted infant school. I do not mean to confine the education to the class room; to be properly and effectually done it must be carried out into the whole of nature. In walking with a child, you may interest it and call its faculties into operation by the communication of real

and substantial knowledge. A river, boats, fields, leaves and twigs; a house, a bridge, or any of the thousand objects that are ever present to the eye, may form a subject from which true ideas may be gathered, by which the energies of the opening mind may be awakened and exercised, and the most lasting and salutary instruction communicated. Lead it to observe the rise and fall of the river, the shadows upon the water, the pieces of wood, twigs, &c. that are driven to and fro upon its surface; the colour of the leaves in the green freshness of spring, or the withered brown of fading autumn; the brightness or dark lowering of the clouds and their various and rapid motions, together with the golden splendour of departing day, and the surpassing beauty of the star light night—and by all these deeply interesting objects you may awaken feelings and implant ideas, whose influence may be felt to the latest moment of existence.

It is impossible to describe the interest that the young feel in such a method of education, or to define the extent to which it may be carried. There are no limits to its progression. It may extend from the lowest, on to the highest point of intellectual improvement; and can be applied, under proper guidance, at once to the infant of a year, and to the man of the most matured age—to the mind that has just begun to think, and to that which is employed on subjects of the utmost profundity. The grand end accomplished by this system of education, is the gratification of the intellect, by the reception of an indefinite number of new ideas, which generates a thirst for knowledge, which, when gratified, gives birth to higher and more enlarged desires, thus leading the way to a nobler state of intellectual existence, implanting the desire and securing the power for a perpetual progression in the world of mind, by the discovery of scientific and moral truth.

On the subject of Infant Schools, I have only time to remark, that they ought to exist in every district of the Island—that children should be admitted to them at two years of age, and should remain till they are six—and that they are eminently useful, when confined almost entirely to physical and moral training, with a little intellectual, proportioned to the peculiar constitution of the child. *They ought ever to be placed under the most careful management.*

In READING, the pupil should be taught to observe particularly the sense of the passage, and to place the emphasis on those words which bring out the *sense* most clearly. The mere mechanical art of reading is an accomplishment little to be envied, while the mind does not sufficiently comprehend the meaning; for of every pupil it should be said, with truth,

“He picked something out of every thing he read.”

The manner of ascertaining the extent of their knowledge should be varied according to their different stages of advancement. In all cases the sentences should be thoroughly analyzed, each as it is read; and after the whole has been finished, the pupils should give an outline of the whole argument, without having the slightest assistance from the book. Even where the lesson has not been previously known, this should be done; and new books should frequently be brought by the tutor, or others, for this purpose.

PRONUNCIATION should be early and carefully attended to, as it is as easy to give a child a good, as a bad mode of expression. Before children are able to read at all, they should be taught to pronounce well, distinctly and correctly.

SPELLING should be taught, not from a spelling book, but from the ordinary lessons; the word should be first properly pronounced, and then spelled, not pronouncing each syllable as they proceed, but simply

pausing at each to show the part at which they are connected. A knowledge of the formation of words should also be taught, and the grand principles of orthography so pointed out, as to be understood and applied by the Scholars.

ENGLISH GRAMMAR should be taught by principle and habit, not by the repetition of rules. The English language has been said, by a learned writer, to be "the most determinate in its construction, and reducible to the fewest rules: whatever language has less grammar in it is unintelligible; and whatever it has more is superfluous." The grammar which we should teach should be adapted to the English language, apart from every other, and in accordance with its genius and idiom. The proper province of grammar is to correct us when we speak wrong, not to give either language or ideas. In its more extended sense it has more to do with the philosophy of mind, than with the acquisition of language. It belongs to advanced youth—to men, and not to mere children. Grammar should be taught not only without rules, but without books. We should begin with nouns, point out their nature, and then require the pupils to select them from their own minds, or any passage that they may read. Here again we may carry out the plan of teaching from natural objects; the pupils may be taught adjectives, by referring to a *running* water, a *white* horse, a *painted* house, &c.—the verbs—the horse *runs*, the water *flows*, and the like. A few remarks, or short lectures on grammar from a judicious Teacher, with occasional exercises in correcting inaccuracies in written compositions, would give them a more thorough knowledge of grammar, and more speedily than any other plan with which I am acquainted—certainly much more quickly and satisfactorily, than by encumbering the memories of mere children, or even of young men, with a host of useless, and

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never-to-be-applied rules. After they have thus been taught some judicious work on the subject, would be read with much advantage. I have known pupils learn more of grammar in a few weeks by this method, than they could have acquired, or than is generally acquired in as many years according to the ordinary plan.

ARITHMETIC should be taught without a slate at first; no multiplication table should ever be committed to memory, but acquired by habit; and it should always be taught in classes. Slate arithmetic should also be taught in classes as such a plan tends much to enliven the minds and quicken the action of the pupils.

Geography should always form a part of every thing worthy the name of Education. It is lamentable to think of the thousands of our fellow men who are utterly ignorant of this branch of knowledge—who have no idea of other countries—of their situation, climate and resources; and who are thus deprived of a great amount of general information, being incapacitated for understanding any book of travels, and many of the most ordinary phenomena of nature. A knowledge of Geography enables us to understand correctly the different places of the world; to trace the movements of our fellow beings with the deepest interest; to acquire a more correct and extensive knowledge of the great family to which we belong; and to ascertain the various arrangements and capabilities of the world. It should be taught not from books, but by short conversational Lectures, and the exhibition of plates and pictures of the different parts described; and the places should also be pointed out on the map. A black board should afterwards be substituted for the maps, and the pupils should be required to show the situation of the different places on it. Care should be taken to convey correct ideas to

the pupils of every thing spoken of in the lecture; to point out volcanoes, and how they are supposed to have been formed; and to explain the nature of the sea, its currents, and bottom. In short every thing fitted to enlarge their acquaintance with the nature of the surface of the earth—all which may thus be rendered at once entertaining and instructive.

Geology, Natural Philosophy, Chemistry, Astronomy, &c., should be taught more or less, by every one who lays the least claim to the character of an enlightened educator; and occasional lectures on all these subjects, should be delivered and illustrated by specimens, diagrams, and transparencies, when they can be had, or by more ordinary articles and drawings, which can be more readily procured. Excursions should be occasionally taken to the country, as is done in Germany, and even in some parts of England and the United States; and the nature of every thing explained, so as to enable them on their return to write an account of their journey. I proceed to glance at

MORAL EDUCATION. This part of education cannot be begun too soon; it should commence before the child has left the arms of the nurse. Children by being entrusted to little girls who have no control of themselves, and who have received a very defective education, early acquired habits that are highly injurious; frequently taught to scold, and to beat; and selfishness, and a thousand other iniquitous though apparently petty offences, are so fostered and fixed in the child as to defy all the influence of future training to effect their removal. This is as irrational as it is injurious, for it leads to the cultivation of dispositions the opposite of those which should characterize moral beings.

The foundation of all moral trainings should be the Bible—the word of God. I am not at all anxious that you should set me down as a bigot and an exclusive, for if I know anything of myself, I am

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widely removed from both of these characters. I am equally anxious to be distinguished from that false and unprincipled liberalism of the present day, which while professing to pay homage to religion, excludes every thing worthy of the name of Christ—all christian principle, and christian truth—a liberalism that banishes the foundation of our hopes, from the training establishments of our youth, that casts in the shade, that which can alone fit us to answer the ends of our existence, prevents us from aspiring to the dignity of our nature, robs us of the only adornment which a merciful heaven has been pleased to vouchsafe to us as a covering for our nakedness—and put far from us the only guide which can direct us in safety in our pilgrimage through the world.—You know Ladies and Gentlemen, that it is the duty of every man to have a knowledge of his God; to ascertain the character of the author of his being—to learn that he may do his will; to know the principles upon which *His* administration is conducted, to know his own character, his relation to God, and his gracious purposes concerning him. What human being can calmly live without this? On what can a system of morals be erected if you deprive us of this? Not on the wisdom of man. The highest system of morals that ever sprung from the profoundest of human intellects, and the purest of mere human hearts would be destitute of authority—and therefore destitute of weight—of influence. The Bible comes immediately from God; it is the well attested language of his lips—the words of his mouth who cannot lie, or be mistaken—that law which is perfect, pure, “enlightening the eyes and rejoicing the heart.”

The knowledge of God is not only essential as the basis of morals, but as that of society; it is the foundation upon which all rational society is reared—the base of the pyramid—without which there can be no dependance for its harmony, no force in its govern-

ment. Without the Bible there is no standard of virtue or morals; men know none better than themselves, and they "measure themselves by themselves," they acquire and cherish an overbearing conceit of their own powers and virtue, and each practically regard the other as immeasurably inferior to himself. Thus we see that without a knowledge of Divine Truth, no education good for the individual, for morals, for society, or government can possibly be given; and *classical seminaries in which religion is neglected, can be characterized by no milder term, than that of infidel institutions. Such an education as leaves out religion while the present edition of the classics are permitted to be taught, not only overlooks God and christianity—and consequently moral training—but, while it professes an outward reverence for Christ and his gospel, instills according to a specific system, that which is as hostile to God and our holy religion, as it is destructive of the very foundation of Morals.* Do not mistake me—I do not contend for catechism or creed, or even sectarian education. The two former I regard as unfit for the general instruction of youth; while the latter cherishes a narrowness of thought, a contractedness of feeling, at once opposed to all enlightened and enlarged philosophical knowledge, and the more benevolent, comprehensive, and expansive spirit of real christianity.

Educate I say then *morally*—when our youth act wrong let them be put to rights by a direct appeal to the word of God, not in a spirit of bitter severity, but of mildness and love. Our teachers must be able to RULE THEMSELVES, and manifest a spirit of meekness, before they can control by the mild, though powerful influence of mind, those to whom they should be an example in all things; or inculcate successfully in their lessons of humility, gentleness, and love.

In conclusion, I remark that it is our duty to acquire a knowledge of ourselves, of our relation to each other, and to the universe. It is inscribed on our mental constitution that we are to employ it so as to strengthen and cultivate its powers, that we may be able to discover our relations, however intricate—to estimate the vast and wonderful arrangements which an equally wise and benevolent Creator has ordained for the happiness of his creatures—to banish those benighted phantasies which have been perpetuated to us by our bewildered predecessors, and to carry on the great world of social regeneration by the discovery, establishment and diffusion of new and valuable truth, and transmitting it unimpaired and unobscured for the benefit of future generations.

As we are not isolated or independent beings, but individual minds belonging to a finely harmonized system, evidently related by our organization and position to external arrangements, and dependent for a great part of our earthly happiness on our knowledge of these relations, and its proper application—we are bound by the law of nature, which cannot be violated with impunity, to methodize and diffuse existing knowledge—to aid, according to our ability and opportunity, in the discovery of hidden truth—and to communicate all that we know for the happiness of others. The violation of this law has a tendency on the one hand to “intercept the benevolence of the Almighty, and on the other to obscure our views of His character as inscribed on the universe on which he has reflected his glory.” Due attention to this law dissipates superstitious and vain fears by explaining the phenomena on which ignorance has reared them; prevents disease and accidents by unfolding the laws of our own constitution, and thus teaching us to avoid those things by which they are violated; promotes the comfort of society by a thousand benevolent discoveries which contribute at once

to our happiness and refinement; opens up to us the grandeur of the operations of God as they are exhibited upon the extended theatre of the magnificent creation, and thus tends to the enlargement and elevation of our conceptions of His character—and above all, by divesting the present world of its tinsel-drapery, and proving by the preparatory character of all its arrangements that it is only the threshold of our being—the entrance or porch of a more elevated and enduring existence, it leads us forward to futurity—to investigate and prize all that has been revealed concerning it—points us to the discharge of the duties we owe to God and to each other, as the only and appropriate preparation for its blessedness; stimulates us to increased efforts for the advancement of the well being of mankind in our seasons of activity; consoles us in the hour of darkness and trouble, by the hope of the “glory that shall afterward be revealed,”—fortifies us to leave without a murmur the scene of all our earthly associations and joys—and ultimately ushers us into an honoured, an unchanging, and a blessed immortality.

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